



The
Fraternal

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BAPTIST MINISTERS' FELLOWSHIP



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The Fraternal

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FOREWORD

IN an age of planning how gratifying it is to witness the Spirit in His freedom creating order and unity ! The word was simply passed on to men to whom letters had to be written on other matters—it is by accident rather than by design that all the Contributors are Old Students of Manchester—that an article on some theme uppermost in their mind would be appreciated. When it came to assembling the articles, lo and behold, pattern ! A progressive working from the centre to the circumference, from the Forgiveness of God, the core of the Gospel, through Church and Sacraments to the impact of the Gospel and Church on the world at large, or at least on the world of thought.

Our people are bound to be asking questions about the issues at stake in Intercommunion. In our local fraternals we ought to be making a study of the various documents, mercifully mostly inexpensive, which bear on the theme. One, in particular, should surely be the subject of study over several meetings : *The Catholicity of Protestantism* (Lutterworth ; 5/-). Though this Report was not made specifically on the Intercommunion question it raises most of the issues and contains material which ought to be at our finger-tips. We owe it to the brethren who represented us on this Free Church panel, E. A. Payne, R. L. Child and the late P. W. Evans, to study what must have cost them hours of work. Over bewildering territory this booklet promises to be a real travellers' guide to Free Churchmen for years to come.

K. C. DYKES.

THE DOCTRINE OF THE CHURCH IN CONTEMPORARY THEOLOGY

THIS article is written from the standpoint of a working minister and with his obvious limitations. The minister I have in mind has little time for really strenuous study ; each week brings its necessities in the way of two sermons and at least one Midweek Service address, not to mention all those minor meetings at which he is expected to speak and those innumerable Committees which claim his presence if not his mind. In fact, the demands made upon a minister in these days are so varied that there arises the temptation to think that the science of Theology is not as important as we imagine it to be. This is a subtle temptation which must be resisted at all costs, since our main task is to proclaim the Word of God, and everything else must fall into line with this supreme purpose. Even a minister has only one life and his days contain the usual twenty-four hours. Hence he must specialise if he is to do his work in any effective way. Therefore, in spite of periodic appeals to College Principals to widen the scope of the College curriculum we must continue to maintain that Theology must still be, for the Minister, the Queen of the Sciences,

But even in Theology a working minister must narrow the field of his interests if he is to do any effective work. The output of theological literature is colossal, and within that large field the minister must make a selection, a selection to be governed, not only by his quite personal choices but also by the relative importance of that special part of the field which he selects for his reading. Hence the title of this article, "The Doctrine of the Church in Contemporary Theology." But even here the number of really important works is great. Perhaps in no other field of theological study today is the interest so keen and the output so great. Therefore this article will be still further reduced by considering only those books which have a special bearing on our own position as Baptists.

The first which calls for our attention is the volume published under the editorship of Dr. Kirk, the Bishop of Oxford, entitled *The Apostolic Ministry*. This alone is sufficiently important to claim the whole of this issue of the Fraternal. It is intentionally sectarian and seeks to establish the position held by the members of the High Anglican section of the Established Church. Dr. Kirk himself contributes the opening chapter, which sets the tone and direction of the whole work. He claims that Christ has endowed His Church with (i) The Means of grace and (ii) The Ministry of grace. With that assertion we should have little cause to complain were it not for the fact that the Bishop proceeds to interpret grace strictly in terms of a Church and Ministry which is ordered by bishops who are in Apostolic Succession. If he fails to prove conclusively that his fellow bishops are in the Apostolic Succession he is quite certain that the Church and Ministry of the Free Churches are not. His claims on behalf of the bishop are far-reaching; e.g., "He (the bishop) acts creatively in the Church, making ministers and laity"; and further "It (episcopacy) and it alone can permanently carry on in the Church the Essential Ministry derived from the Apostles of our Lord." In passing may I refer to a curious lapse on the part of Dr. Kirk? He allows that the expectation of the Second Coming delayed the formulation of the Canon and defends the Early Church for this delay by saying "Why then busy oneself with the compilation of a new canon of scripture?" Yet simultaneously he argues that this same Church, which because of its expectation of Christ's Second Coming could not be bothered about a canon of scripture could, and did, concern itself about Apostolic Succession. This is indeed a curious lack of logical thinking and reveals how easy it is to make the evidence fit the particular theory the writer has in mind. Another instance of this illogicality is the statement that "Baptism admits men to the Church of God" yet Dr. Kirk's divinely ordained episcopacy admits not men but infants to the Church of God.

This question of Baptism brings me to what I regard as the most subtle article in this work, that by Dom Gregory Dix, who writes on the Ministry in the Early Church. I am not so much concerned with the immediate findings of this article as its basic assumption, an assumption worked out more fully in the same writer's book *The Shape of the*

Liturgy and his pamphlet *The Theology of Confirmation in relation to Baptism*. I commend that pamphlet to all Baptists if only to show them what real concern there is within the Established Church in regard to infant baptism. Dom Gregory Dix takes his stand, not upon the evidence of the New Testament, but on what he describes as Apostolic Tradition which is to be found embedded in the early liturgies and especially in that of Hippolytus. In simple language this is the assumption: an article of faith or a matter of practice finds its way into a liturgy only long after its first appearance in the experience of the members of the worshipping community. Hence, the evidence of the liturgies can, and does, ante-date the evidence of the New Testament. We need only pause for a moment in order to realise that by that assumption the writer attempts to take from us the whole of the New Testament evidence upon which our position as Baptists largely rests.

Dom Gregory Dix is an expert liturgical scholar and to answer him adequately would require a corresponding exact liturgical scholarship which the present writer most certainly does not possess. But the practical dangers of this position are not difficult to perceive and can be seen worked out in A. M. Ramsey's *The Gospel and the Catholic Church*, a work in regard to which Dr. Kirk's book is strangely silent. In the J. T. S., Vol. XLVIII, Dr. W. Telfer reviews *The Apostolic Ministry* and all who are interested should read that review. I quote only one sentence "It hardly glances at the possibility that the Ascended Lord may have seen fit at times to validate ministries irregular by any formal pattern known to men." The book reveals the length of the journey we have still to travel before the Church can present a united front to the challenges of a materialistic age."

After reading *The Apostolic Ministry* Dr. T. W. Manson tells us that he decided to deal with the question of the Church, and the result was his book *The Church's Ministry*. As we should expect, Dr. Manson approaches the question from the standpoint of the experience of the Free Churches plus a scholarly attitude towards the Biblical sources for a Doctrine of the Church. One fact stands out clearly in this book: the writer does treat seriously the fact that the Church is really the Body of Christ. That is a factor which we Baptists must bear in mind in any formulation of a specific Baptist Doctrine of the Church, and we must give full weight to it. The Church is not ours but Christ's. To fail the Church is to fail Christ; to serve the Church is to serve Christ. We must make it clear to our people that the service of the Church, its work and worship, is the service of Christ. Whether or not Christ can be served apart from His Church is another question, and if it is thought that this exaltation of the Church is a dangerous doctrine then I can only reply that we Baptists have a long way to go before we are brought face to face with that danger. For us the Church and Christ are one, since the Church is His Body. We are not invited to create the Remnant but to join it; not to build or bring in the Kingdom of God but to receive it or enter into it. The Church is the continuation of the Messianic Ministry and it is in

the light of this truth that a Doctrine of the Church and Ministry must be formulated.

Dr. Manson answers the contention of the writers of the Apostolic Ministry by pointing out that a Shaliach does not transmit to another his specific commission. The term implies a definite commission and the authority of the Shaliach does not extend beyond his terms of reference. It is not a term denoting status but one which describes a function, and this holds good throughout the New Testament. Every one of the offices mentioned in the New Testament are functions within the Body of Christ. All who serve Christ are in the Apostolic Succession and no one specific Church Order is required in order to guarantee that succession. Paul claimed parity with the Twelve, but he had no need to put forward the claim that he was one of the Twelve. It was sufficient for Paul that his Lord had called and commissioned him. In fact, the position of Paul, as of James the brother of our Lord, is one which the advocates of Apostolic Succession find most difficult to fit into the framework of their theory. They would have us regard Paul as an exceptional irregularity and we can only reply by thanking God for that exceptional irregularity. These two books, Dr. Kirk's and Dr. Manson's, must be studied together. They provide abundant material for the working minister on which he can build up his own convictions regarding the Church.

I mentioned, in passing, a book by A. M. Ramsey. Personally I do not think that the book brings anything new to the problem, apart from the fact that it works out theologically the pre-suppositions adopted by Dom Gregory Dix. To bring our survey anywhere near completion two other works must be mentioned. In 1941 Dr. George Johnston published his *Doctrine of the Church in the New Testament*. I am personally unaware of any better modern book in regard to the question of New Testament terminology. Dr. Johnston examines the relevant terms as they appear in the New Testament sources and has thus provided the necessary groundwork for any truly Biblical Doctrine of the Church. To this I would add the pamphlet by W. D. Davies *A Normative Pattern of Church Life in the New Testament. Fact or Fancy?*

Readers will have noticed that I have made no mention of such a good book as Dr. R. Newton Flew's *Jesus and His Church*. The literature is so vast and our time for reading so small. We Baptists are grateful for Dr. E. A. Payne's *Fellowship of Believers* and we wait expectantly for some larger work, written from our own standpoint, on the Doctrine of the Church, a work which is equal, if not superior, in scholarship to any work previously mentioned. There can be no lasting Baptist Advance apart from a sound New Testament Doctrine of the Church. In fact, one of the reasons why advance is so necessary is that in the past we have tended to neglect such a Doctrine in our thinking and in our preaching. It will not do to assume that we possess such a doctrine. We must work out and abide by the consequences of our study of the New Testament. My own reading

has convinced me that such a Doctrine would make for the strengthening of the Baptist Union and would minimise, if not altogether obliterate, the difficulties which follow from that separatist conception of the Church which is all too often held by our members. In fact, I could conceive a splendid article on the theological justification for the Baptist Union! As Baptists we have a contribution to make towards a Church consciousness of which we might well be proud. What other section of the Church Universal has so stressed the importance of the personal in matters of faith? Our convictions regarding Believer's Baptism must be allied to a conception of the Church as the Body of Christ. The urgent task which confronts us is to unite this emphasis upon the individual with a correspondingly strong emphasis on the Body of Christ. And there is one further and all-important idea: that of the Covenant. I have yet to meet a book on the Doctrine of the Church which does justice to this concept of Covenant. That it was present in the mind of the Master no serious student of the New Testament can possibly doubt. That it receives its practical outward expression in the Communion of the Lord's Supper is also, I believe, beyond question. The New Testament proclaims, in no uncertain terms, that the Church is the New Israel, an Israel not according to racial privilege but according to grace. It is all of grace. This is the truth which makes so unnecessary many of the claims of episcopacy. We are all debtors to the grace of God made known in Christ Jesus our Lord. His love brought into being the Fellowship of Believers. Minister, Deacon and member are one in that fellowship. Each has been called by the Lord of the Church. To our young people we must be able to say, with the conviction born of insight into the New Testament, that there is no greater privilege in all the world than to become a member of the Body of Christ. In every Baptist Church there should be the realised conviction that whenever the Church is met together there Christ is present in all His grace and power. To teach and to proclaim this glorious truth is our inestimable privilege as Ministers of Christ.

H. CLARKSON.

A RECONSIDERATION OF THE SACRAMENTS

THE title of this article may be something of an offence to many Baptists. "The Lord's Supper and Baptism are Ordinances, not Sacraments." How many times has this been said in Deacons' Meetings when some question of nomenclature has been raised? It has often happened that after long discussion a compromise has been reached by the adoption of the phrase "Holy Communion." It is left undefined as to what this phrase means. Are the people "Holy"? Or is the fellowship "Holy"? Or do we mean that there is a peculiar grace attaching to the ordinance which justifies us in using the description "Holy Communion"? If so, why not describe the Baptism of Believers as "Holy Baptism"? To all of which many

sincere Baptists will roundly assert that both Baptism and the Lord's Supper are simply Ordinances—forms of activity ordained by our Lord to be observed by His Church. The one is merely a "Remembering of Jesus," and in particular of His death for our redemption, and the other a public act of personal confession and faith in Christ. Neither is a sacrament.

The difficulty about this summary dismissal of all sacramental notions is two-fold. It does scant justice to the actual experience of Christians when they meet for communion or baptism; and it seems inadequate as an explanation of the relevant passages in the New Testament, and indeed to the nature of the Gospel itself.

Let us consider this last point first. Surely it must be wrong to say that there is "no such thing as a sacrament" when the Incarnation itself is the greatest sacrament of all time. "The Word became flesh and dwelt among us." How was this Divine Word manifested to the first disciples? In the life of the man Christ Jesus. It is a gross understatement to say that Jesus taught certain truths about God, and performed certain acts in obedience to God's will. Above all, it is inadequate to regard His death upon the cross as a mere setting forth of God's love. No, "God was in Christ reconciling the world unto Himself." Jesus does not "represent" the action of God for our salvation. Rather God Himself is in action for our redemption. The Man Christ Jesus is the bearer to us of the life of God, and in Him God once became one with our humanity that He might rescue us from sin and death. In the breaking of a human body on the cross at the hands of sinful men, God took upon Himself the sin of the world, not in theory nor by "similitude," but in fact. The death of Christ upon the cross was not a "setting forth" of God's love, or a "sign" of His forgiveness. It was the act of reconciliation, the visible, tangible, material counterpart of a spiritual reality which would have no power to save sinners unless it were an embodied deed of God.

Similar considerations apply to the resurrection appearances of our Lord to His disciples. "Handle me and see, a spirit hath not flesh and bones as ye see me have." It is true that the resurrection body of our Lord was not identical with the body of His humiliation. The records clearly indicate this. But it is abundantly clear that it was a body of self-manifestation, partaking of this material order, and that it was, like His earthly body, a sacrament of spiritual realities.

In short, the Christian religion is not a *mythus*, still less a philosophy: it is a sacramental revelation of God. It is by means of a sacrament that the Incarnation is made.

This being so, it seems absurd to say that the Lord's Supper and Baptism must not be called sacraments, lest we fall into superstitious error. After all, the Lord, conscious of the immense implications for all time of the death He was about to accomplish, said "This is my Body which is given for you." "This is the blood of the New Covenant." He said it concerning the bread and wine which He

had just distributed amongst His disciples. He did not say "This represents my body." Again, Paul writes "Whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord . . . for he that eateth and drinketh unworthily eateth and drinketh damnation to himself." These are strange and piercing words, and all the more so when he adds that the reason for this condemnation is that men partake "Not discerning the Lord's Body." Did not Paul also write the words, often omitted from our Baptist Orders of Service for the Lord's Supper, "The cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" And yet again, he adds an explanation of what he means. The Fellowship is one because it is incorporate in that mystical body of which each member has partaken. "For we, being many, are one bread and one body. For we are all partakers of that one bread." Sometimes one has the feeling that in our Baptist orders of worship, we refrain from the use of certain mystical passages of the New Testament, because we will not accept their implications. If so, this is a strange thing for Baptists of all people! How reverently should we approach this act of Communion, and how deep would be our sense of spiritual fellowship with those who share with us the sacramental feast if we could enter more deeply into the mystery of how God gives Himself again to us when we partake of the Bread and Wine. We have all known this experience. A church member said to the writer recently "I never know the Saviour so vividly as at the Communion Service. I often think of Him and remember Him. But He seems to give Himself in a special way when I take the Bread and Wine."

Surely our doctrine of the sacrament should be such as to create in the hearts of all our people an expectancy of this deep experience when they gather round the Table of the Lord. The Son of God gave Himself to the first disciples through the sacrament of His earthly body. Later He was revealed to those who loved Him through His Resurrection body. He is now manifesting His presence to the world through the Body of His Church. Is it not to be expected that He will give Himself to us through what we might describe as His Sacramental Body? Is it not a fact that to Christians of every Communion He does so in very truth, and that this is their experience? This being so, it is a pity that many of the deepest hymns of the Communion Office are absent from our Baptist Hymn-book, and that this gathered treasury of Christ's people should be lost to those within the Baptist fold.

There is, of course, a false sacramentalism against which Baptists have always and always will protest. False sacramentalism is that which holds that God gives His grace irrespective of the faith of those who receive the sacrament. To suppose that the elements of the Communion become vehicles of the Divine Life through words of consecration uttered over them by the appropriate person, rather than by the faith in which the believer receives the gift, is false alike

to experience and to the New Testament. It is to be noted that the Incarnation itself was apprehended only by believing men. It was only to those who loved Him that our Lord manifested His risen presence in the Resurrection body. It is to the eye of faith alone that the community of the Church is seen to be the Body of Christ. And it is only in response to faith that Christ gives Himself to the believer as he receives the bread and wine of the Communion. These elements of bread and wine are indeed "objective" to the uttermost degree, both in themselves and in the realities which they represent. But those redemptive realities are appropriated by faith alone. Hence our Baptist insistence that both the Lord's Supper and Baptism are for believers and believers only. It is, however, of great importance that we should approach the Communion Service with a vivid belief that in taking the bread and wine we are verily receiving the Lord Who gave Himself for us, and not merely commemorating an event consummated long ago. The symbols are not mere symbols. They are what William Temple called "Essential symbols" which he defines as "A symbol which is a perfect instance of what it symbolises." "The receiver finds and does not make the Presence. Christ is accessible, but the accessibility is spiritual, not material or local. The Presence is given under a form which at once indicates that it is given to be received. 'Do this.' Do what? Do the sign, no doubt. But only as a means to doing the thing signified . . . If a man goes out from his Communion to love and serve men better he has received the Real Presence. If he feels every thrill and tremor of devotion, but goes out as selfish as before, he has not received it. It was offered, but he did not receive it."* Such words as these from one generally regarded as a High Churchman make us wonder whether after all our differences are as fundamental as our agreements, and should incline our hearts to examine any inadequacies there may be in our own ways of Christian devotion.

Many of the great Christian communions are re-examining their doctrine of Baptism. There is a tendency for Baptists to sit back and to await their findings in the conviction that they must in the end correspond to our own convictions. But is it not all the more incumbent upon us to be perfectly clear as to what our convictions are? All too often we find that Baptists regard Believers Baptism as a mere confession of faith. The emphasis is upon the state of mind of the one who is being baptised. But once again, this is an act. The believer is fulfilling a command of Christ, and being baptized in the Name of the Father, Son, and Holy Ghost; into the Divine Life; into the experience of God made possible by the death and resurrection of Jesus Christ; into death and newness of life. It is an ordained act, a decisive act. It is an "essential symbol" because "a perfect instance of the thing symbolised."

In New Testament times there seems to have been no gap between the glorious experience of conversion and the act of baptism. Baptism

* *Christus Veritas*. Ch. xiii.

was accompanied by manifestations of the Spirit's presence and power. It was the means by which the believer became in fact incorporate into the visible body of Christ on earth. The symbol of death, resurrection and cleansing was so fused with the experience of redemption that they were but two aspects of the same thing. Baptism is the way appointed by our Lord in which a Christian not only "sets forth" the doctrines which he believes, but enters upon the reality of which they speak. Henceforth he is to "reckon himself" as being in a certain spiritual condition—"dead indeed unto sin, but alive unto God through Jesus Christ our Lord." And he is so to reckon himself because in this appointed action he is "Baptized into Jesus Christ." Do we confront our young people with Baptism as this decisive act of obedience by which they shall in fact appropriate and enter into the actual life of God as we know Him in Christ? If we did so, would not their experience of Baptism be richer in meaning and more decisive for Christian character than it all too often is? And would it be worth while to go on arguing about the "necessity" or otherwise of Baptism? Can an appointed ordinance of Christ with such accompanying consequences, really be optional for a Christian? Can we dispense with His appointed means of grace? Is it not an anomaly that "Baptist Churches" should be amongst the few Christian Communion which receive into membership those who have not been baptized at all? Are we a united people in our distinctive testimony? Surely these and kindred questions deserve our most sustained and prayerful study. It is good to know that our College Principals are shortly to publish a statement on the Lord's Supper. We await it with eager interest.

ERIC F. KNIGHT.

THE ATONEMENT AND THE EXPERIENCE OF FORGIVENESS

"JUSTICE is not an adequate category in which to interpret the atoning work of Christ, for only in terms of personal relationship can it truly be expressed." So said our lecturer at this year's N. W. Area Ministers' Retreat. If this be so, certain consequences follow for the interpretation of the experience of forgiveness, which is evitably influenced by our interpretation of the Atonement.

From a penal view of the Atonement an interpretation of the experience of forgiveness in penal terms must follow. In the past this has sometimes led to what can be described as an attempted legal justification of forgiveness. Bushnell, in *Forgiveness and Law* makes reference to "the theology which conceives of the atoning work of Christ as an expiation that satisfies the justice of God and allows Him to yield the forgiveness legally" (*italics mine*).—as though forgiveness were in some way contrary to morality and needed some special justification. But, to quote H. R. Mackintosh in *The Christian Experience of Forgiveness*, "This is really a dim and confused

testimony to the truth that Divine pardon transcends ethics because pardon is in kind peculiarly and distinctively religious. It is not immoral; its origin lies beyond morality"—and, we would add, beyond legal categories. Forgiveness then, by its very nature, cannot be given a merely legal justification.

Difficulty and confusion have been occasioned by attempts to interpret forgiveness in categories thus partially foreign to its nature. It has, for instance, been presented as though the chief result of being forgiven were the avoidance of the penalty of sin. In fact, remission of penalty has no necessary connection with forgiveness, and is certainly not a guarantee of forgiveness. A bench of magistrates may refrain *sine die* from imposing a legal penalty on the ground that the person concerned is a first offender. That, however, does not mean that he has been forgiven. The magistrate, as magistrate, cannot forgive; only the injured person can do that. The essence of forgiveness, then, does not consist in penalty remitted.

Nor does its essence consist in the immediate doing away with the consequences of sin. If that were so, it would be impossible to say that anyone had experienced forgiveness. There are consequences which pardon does not directly remove. The outward results may be spread over a wide area, touching innumerable lives. And some of the inner consequences of sin may be equally irremovable. A man, as a consequence of sin, can be deprived of the capacity for some forms of service which otherwise he could have rendered.

Nor does it mean that, once forgiven, the sinner is treated by God as though he were not a sinner. That God should treat us as though we were not sinners is the last thing we desire. It is because we know that we are sinners, and because we know that God knows, that we rejoice that He treats us with such love and judgment, because of our sinful frailty.

Moreover, the experience of forgiveness cannot be described completely even in terms of the banishing of the sense of guilt, as though a sense of sin and a sense of guilt were one and the same. Deeper even than the awareness of guilt, a sense of sin means an awareness of alienation from God. All the attempts of psychological determinism to explain away the sense of guilt cannot bring peace to troubled souls. There remains something deeper not thus explained away, namely the experience of alienation from God, of broken fellowship. To whatever extent heredity and environment may have influenced a man toward sinful action, it is difficult to believe that on that account any troubled soul has ever found his sense of alienation from God abolished and his experience of fellowship restored. J. S. Stewart, in *A Man in Christ* writes: "Paul perceived that a Gospel which broke the bondage of legalism and remitted sin's fearful penalties and then stopped there was no gospel worthy of the name. Over and above them all, one thing was needful, one thing without which all the other glories of redemption must remain sterile and unavailing—the restoration of the lost fellowship with God. Man wants more than the remission of his sins, more than an escape from

inward accusations, more than a ransom from the wrath to come. He wants to be back in the family again. He wants, in a word, reconciliation."

The only conception of forgiveness which covers the facts as we know them and reaches down to our deepest needs is forgiveness as the restoration of friendship and fellowship with God. In other words, forgiveness and reconciliation are the same (c.f. Deissman's *Paul*). When we are forgiven by God we are reconciled to God.

This draws attention to an aspect of forgiveness which is easily overlooked, that forgiveness, like reconciliation, is a two-fold relationship, and cannot take place while either side refuses. The Gospels teach us, and Paul reiterates, that God never refuses, and that it is only man who refuses to be reconciled or forgiven. God is always waiting and seeking to forgive. But while the offended may be eager to forgive he may still be unable to do so because of the unreadiness of the other to be forgiven. As Bushnell and Moberley point out, forgiveness must be conditioned by forgiveableness, or willingness to be forgiven. A man must be forgiveable in that sense before he can experience the forgiveness of God. He must sincerely desire to give up sin and be at one with God. Repentance can mean nothing less than that and must include a willingness to be reconciled. If penitence is only a desire to escape the penalty of sin it is not repentance, which involves not only deliverance from sin but entrance into fellowship with God.

In the light of these considerations the objections sometimes raised against free forgiveness fall into proper focus. Those who would contend that a guarantee, and even a beginning, of good conduct is necessary, or that forgiveness without satisfaction is immoral have not grasped the real nature of forgiveness. The only guarantee of good conduct becomes available in the very experience of forgiveness, namely, the Power of God through renewed fellowship with Him.

From such an experience of forgiveness and reconciliation two other experiences follow, and are in themselves a measure of the reality of the forgiveness experienced. They are what J. S. Stewart calls "reconciliation to life and reconciliation to the brethren." Forgiveness is the end of a rebellious attitude to life and makes possible the attitude to life summed up in Paul's words "I have learned, in whatsoever state I am therein to be content." In addition, a failure in love of the brethren is a sure sign of failure to have plumbed the real depths of being forgiven. From this arises for the Christian the seriousness and significance of all human alienations. They are inevitably an indication of an alienation somewhere between men and God. To know oneself forgiven and made right with God is to see mankind with new eyes.

To preach a forgiveness less than this is to run the risk of leaving men with the impression that it is possible to know and be assured of the forgiveness of God and still be hostile to life and to their fellow men. The deepest ethical implications and the greatest moral obligations are involved in an interpretation of the experience

of forgiveness not in terms of penal satisfaction, but in terms of restored personal fellowship with the living God and Father of our Lord Jesus Christ.

A. E. MOLD.

THE MID-WEEK SERVICE

“AND they continued steadfastly in the apostles’ teaching and fellowship, in the breaking of bread and the prayers.” So Luke (Acts ii, 42) describes the corporate church life of the earliest days. Three thousand converts from Judaism to Christianity were a tremendous increase in church membership which previously stood at a hundred and twenty! The early church, though so small numerically, was quite able to cope with such a great intake, and offered those converted Jews adequate means for spiritual growth in grace.

They had all been baptised, and the spiritual blessing experienced through this sacrament was constantly renewed by their common partaking in “the breaking of bread.” This was, most likely, the earliest form of the Sacrament of the Lord’s Supper, linked here, doubtless, as originally at Corinth, with the Agapé or fellowship meal. We gather from Paul’s references in I Corinthians that it was celebrated frequently, and probably in the earliest days there was a daily celebration. But the apostles were ministers of the Word as well as of the Sacraments—indeed, the teaching, was in itself another sacrament, which like that of the Lord’s Supper, was received daily. One has the picture of a “preaching service,” held each evening, when the day’s work was over, followed by the celebration of the Eucharist. Yet the service was more than a preaching service, for Luke is careful to mention “fellowship” and “prayers.” Again, we know from Paul’s correspondence that the conduct of the services in the early church was not entirely in the hands of an ordained minister. There was at least a period in the service when the ordinary church member made his contribution to the worship, with, maybe, a psalm, hymn or word of exhortation or prayer. In such circumstances, although there was a danger of disorder in the service which the Corinthian church did not avoid, there was also the opportunity for the conscious realisation of the “fellowship of kindred minds.” Whilst the Agapé was linked with the Lord’s Supper that fellowship was still more fully expressed.

It is obvious from the Acts of the Apostles, that Christians had more leisure for church services than we can find today. A daily preaching service in our churches would not attract congregations and where the celebration of Holy Communion has been retained on a daily basis, as in the Anglican Church, the communicants are numerically negligible. We have found that two preaching services per week are quite as much as most church members desire—the practice of many would suggest that only one service on a Sunday is sufficient.

But, even if on a reduced scale, we may claim that our churches today are maintaining the ministry of the Word and the Sacraments. Nevertheless, in our regular Sunday services there is little opportunity to express the "fellowship" of the Christian faith, which was so evident in the early church both to those outside and to those within the church. Our formal church services are almost entirely conducted by the minister, with little articulate response on the part of the congregation, except in the hymns. Whether this order should be altered so as to give the body of worshippers a more active part in the service is not our concern at the moment (although it is to be regretted that in our celebration of the Lord's Supper we have tended recently to leave the conduct of the whole service, including the prayers, to the officiating minister).

The theme of this article is rather, the neglect of that service which does complete for our Baptist Community the full pattern of the worship of the early church, namely the week-night service, whose dominant emphases are fellowship and prayer. Even if there is something forbidding to many in the mention of a prayer meeting, a fellowship meeting should be attractive. All men today are hungering for fellowship in some form or another. We are certainly out of line with present trends if we feel we can manage without promoting it in our churches. And, moreover, we are straying from the tradition of the early church whose members spontaneously sought so many opportunities to express their fellowship in Christ. There is ample evidence in our churches that our members feel the same need. As witness, how many stay in their pews after the service is over so that the minister must shake hands with them there, rather than at the door! This is a healthy sign. But why not make more of that mid-week service where it is easier to feel the fellowship whilst the worship is in progress and not only when it is over. Here, instead of many little groups engaged after the Sunday evening service in friendly conversation, we have the opportunity for the whole church to meet together for intercourse "before our Father's throne." This is the main reason for holding a week-night meeting.

And none the less important is the opportunity it affords for prayer. Last, though not least, this is mentioned by Luke—"and the prayers." There is no doubt that Luke regarded prayer as of the essence of the life of the early church. He has two pictures of prayer-meetings which he probably intended to depict as typical examples. One is of a rather unexpected and ad hoc nature. It is of Paul and the Ephesian elders holding an open-air prayer meeting on the sands at Miletus just before Paul's final "farewell" (Acts XX, 36). The other is more general in character and open to all the church members. This equally well-known picture is in Acts XII, where we read of a prayer meeting in the home of Mark's mother, the first headquarters of the Church. Obviously, Luke regards this meeting as significant, for he sets the prayers of the Christian gathering over against the power of imperial Rome, as vested in Herod. "Peter therefore was kept in the prison, but prayer was made earnestly of the church

unto God for him." Luke could hardly indicate more plainly that, in his opinion at least, the prayers of a few faithful Christians gathered at a late hour in a member's house, were more potent than the might of the Roman Empire.

Luke's hero, Paul, also had great faith in communal prayer. "For I know that this shall turn to my salvation through your supplication and the supply of the Spirit of Jesus Christ" he writes to the Philippians. And he reminds the Ephesian church of the effective weapon of prayer. Last in the items of the Christian's spiritual armament comes prayer—comes indeed at the end of the description of the panoply, but with the implication that prayer alone makes the Christian's armour battle-proof—"with all prayer and supplication, praying at all seasons in the Spirit, supplication for all the saints, *and on my behalf* . . ."

But the Saviour Himself expressed His faith in prayer as a spiritual weapon. The object of intercession is again the apostle Peter, but the adversary is not this time the imperial power of Rome, but that of Satan. Again the passage is from Luke—"Simon, Simon," says our Lord to Peter, "behold Satan asked to have you, but I have made supplication for thee." The Church, which is the body of Christ, is obviously following the highest precedent, in giving herself to intercessory prayer.

Some of Paul's metaphors are, unhappily perhaps, out of date. Girdles, shields and breastplates are all outmoded in these days of atomic warfare. But are his spiritual weapons outmoded—truth, righteousness and faith? The world still pays at least lip service to these spiritual realities, even whilst she arms with the latest and deadliest material weapons. We who trust in the spiritual armour for the "holy war" can hardly with consistency neglect the weapon of prayer. If we do, what can take its place? And if the "supplication of a righteous man availeth much" how much more the intercessions of the church fellowship!

G. FARR.

FOCUS ON THE CHURCH MEETING

Some imaginary and unrelated scenes:

Scene I: (A Church Meeting is in progress: there are present—the Chairman, 5 (out of 12) Deacons and 13 other members. The Church has a membership of 150.)

CHAIRMAN: "... This is a vital matter for the Church and it has been carefully considered by the Deacons, who had all the facts before them. You know the recommendation of the Diaconate. Will someone move that it be accepted?"

FIRST DEACON: "I move it."

SECOND DEACON: "Second."

CHAIRMAN: "All in favour?"

(A few hands are half-raised and the "vital matter" is carried.)

Scene II: (Conversation after a Church Meeting.)

FIRST MEMBER : " There the Deacons go again ! Acting first and asking permission when they've done it ! They rule the Church."

SECOND MEMBER : " Well, why not ? That's what we elect them for, isn't it ? "

Scene III : (Conversation after another Church Meeting.)

FIRST DEACON : " What has come over our folk ? We make a strong recommendation to the Church Meeting, and they not only insisted on discussing it, but voted against it ! "

SECOND DEACON : " It's a serious business. It's a vote of no confidence. We ought to threaten to resign."

The above contains no autobiographical material, no portraits of actual persons living or dead, and no reporting of scenes witnessed by n.e. It is almost purely fictional—which assurance contains as much truth as such assurances commonly do !

More seriously, the point I wish to make is that in many of our Baptist Churches the influence of the Church Meeting has decreased, is decreasing, and ought to increase. In *The Gift of Ministry* Daniel T. Jenkins, writes " It may be said that modern Congregationalism which often possesses only vestigial Church Meetings should be more accurately entitled *Diaconalism*." I think the same might be said of ourselves.

I do not wish to claim too much. I have not gathered statistics from all our Churches, or carried out a " public opinion " poll on the matter, but certainly in many of our Lancashire Churches Church Meetings are either infrequently called or badly attended, or both. In some Churches meetings are called only when Church approval is legally necessary : often they are of a few minutes' duration at the close of a Service. Churches with membership-rolls of one hundred and fifty to two hundred (yes, I know they are misleading !) often have an average attendance of no more than twenty-five. Many Deacons do not feel it necessary to attend Church Meetings—have they not already been through the business ? In other Churches the Diaconate has taken extensive powers, and has been allowed to take them, for the people are willing to have it so, with the result that the Church Meeting becomes a wearisome round of half-hearted agreements with what has already been decided. Again, many Diaconates and Church Meetings have a very limited conception of their duties, concerning themselves almost exclusively with finance, fabric, and routine business. The weightier matters of the spiritual life, the evangelical witness, and the social function of the Church are left to the Minister, all of which is a staggering denial of the doctrine of the Priesthood of all Believers.

To this we may add with Jenkins (*The Church Meeting and Democracy*, p. 32) " The Church Meeting becomes a battleground for conflicting egotisms, or else it knows only the peace of a desert, of a blood-stained wilderness created by past wars ! If men do not accept the common discipline of seeking out the mind of Christ, what is there to prevent them expressing their own wills, and what is more natural than that those wills should clash ? . . . Many so-called

"practically-minded" ministers view their function in Church Meeting as that of trying to find compromise-formulae which cover the varying prejudices and ambitions of different members of the Church, while they even take pride in the political skill with which they manage to obtain their own way and at the same time persuade their members that they have had theirs."

No doubt this is far too one-sided. But I would like two or three questions to be answered. Is the importance of the Church Meeting diminishing: if so, is this a good thing or a bad thing? If good, then let us hasten the process and make our form of government diaconal; but if bad, as I believe, what can be done about it?

What can be done? I am not at all sure that I know the answer. During the last year my own Church Meeting has been well-supported, the discussion has been good, and something creative has emerged. But why this is so I am not certain. All I can do is to list a number of suggestions, some of which I have tried, and others of which I hope to try.

(1) The first requirement is a deepening of the spiritual life of the Church. An unregenerate group of people masquerading as a Church Meeting is an offence to God and man. But to leave the matter there is often an evasion of the whole question, a postponing of other action with a pious hope that at some time in the future the Church may become "good" enough for the purpose in mind.

(2) Therefore we need to re-state the centrality of the Church Meeting, historically and theologically. There is plenty of room here for edification and education. We have to claim that in Church Meeting we are guided by the Holy Spirit, and by this we mean not an uncontrolled inner light, but the Spirit of Christ revealed to us in Scripture. In other words, in Church Meeting we are not free to speak and act as we like, but only as the Living Christ constrains us. Our Churches are not democracies but monarchies in which Christ exercises His Kingly Rule.

(3) D. T. Jenkins outlines an ideal arrangement for Sunday. The day begins with Baptisms: then follow Morning Worship with the reading and preaching of the Word, the Sacrament of the Lord's Supper, a common meal and the Church Meeting "in which the re-established Christian community expresses its common concern under the continued guidance of the Spirit for the well-being of the Church of God." The day closes with Evening Prayer.

This ideal may well seem impracticable. Yet is not Jenkins right when he urges that the Church Meeting is "the extension of the Communion, and unless it is given that place then it becomes a breeding ground for 'democratical heresies'?" I would like to make the experiment of beginning the Church Meeting with a Communion Service.

At the very least the Church Meeting should begin with prayer, praise and scripture, and it should be insisted that these are not "preliminaries" during which late-comers arrive, followed by the real business of the evening: rather they represent the Church

assembled behind closed doors to meet her Risen Lord and to wait on Him before venturing to speak.

(4) It is clear enough that the Meeting will come to life only when live and lively subjects are to be considered. Routine business should be reduced to a minimum. The time ought to be spent in discussing the life of the Church, the effectiveness of its witness, and the challenge of a pagan world. What is the job of the Church? Are we doing it? Are we a truly missionary Church abroad and at home? Are we satisfied with the work being done by the Sunday School, the B.W.L., the Choir? As individuals, how are we representing the Church? Is the Gospel relevant to a world situation which contains Marxism, the class-struggle, and the Atom Bomb? These are some of the questions we should ask and try to answer in Church Meeting and in this connection it is useful either to announce or display in advance the main items on the agenda.

(5) Learning from the Quakers, we ought to be reluctant, almost ashamed, to decide important matters by a majority vote: our aim is rather to discover, as a united believing community, the mind of Christ. The word of P. T. Forsyth is relevant here. "Why has the idea of the authority of the Church almost wholly vanished from sections of the Church? Or why has it sunk to the rude political arbitrament of a living majority, when the real spiritual majority are the dead?" This implies, of course, that the chairman of the Meeting must be one who has historical knowledge and understanding, who is steeped in, but not subservient to, the traditions of our fathers, and who can give competent theological guidance.

(6) The Church Meeting can be authoritative only when it is composed of regenerate men and women in close communion with the Living Christ. It is therefore intolerable that people who do not meet regularly for worship nor share in the Communion of the Lord's Supper should enjoy the full privileges of a member in Church Meeting. I know this is difficult, involving the exercise of Church discipline. Yet until Church Discipline is exercised we shall suffer from the flabbiness and moral weakness which now spoil our best effort.

More suggestions could be added: the need to hold regular monthly meetings, to be efficient and business-like, to speak the truth in love and then to be willing to listen, refusing to allow anyone to speak who has lost control of his temper, and the use of prayer and silence at the height of a discussion. But perhaps there is enough here to start others, more competent than myself, thinking and acting constructively.

The whole thing turns on our realising what manner of people we are—God's chosen people who have been bought with a price, whose equality is one of common helplessness and condemnation but for the Grace of God, and who have the privilege of humbly waiting on God that together we may know His Will. "They that feared the Lord spake often one to another; and the Lord hearkened and heard." (Malachi iii, 16.)

E. BUCKLEY.

EDUCATION—THE NEED FOR A CHRISTIAN
PHILOSOPHY

NONCONFORMISTS rarely get due credit for the contribution which they have made to the development of Education in England. They are so frequently regarded by historians as those who by their bigotry and stubbornness held back desired reforms. Yet, it was owing to their efforts in the Academies that higher education in the Eighteenth Century was liberated from the bonds of the old classical tradition and the way prepared for the modern university. They were pioneers in free education for the children of the poor. And not the least of their contributions was their long struggle against privilege which helped to free the schools of the nation from the restricting control of the Established Church.

This last contribution, however, involves us as Free Church ministers in a serious obligation. Freedom always makes possible grave dangers ; and the danger at the present time is that the influence of Christian thought on education in the state schools will diminish and that the children and young persons of our country will be taught in a secular atmosphere where the prevailing philosophy is materialistic, if not atheistic. We are opposed to the spending of public money on denominational schools. We prefer a national system of education within which provision is made for the giving of Religious Instruction according to an Agreed Syllabus, with adequate safeguards, of course, for those parents who have a conscientious objection to such instruction. In adopting this view we have a great responsibility, especially to the state schools. If the state system is to remain in any sense Christian, then the Free Churches must make a positive contribution. Would that our people were as keen on this subject as Roman Catholics and the Church of England ! They are always alert to discover what advantage for their own people they can get out of the state, and search diligently through the Education Acts and the Ministry Circulars to try to find a ground for a further demand for assistance. If we were as concerned to give to the state system as they are to get, and if we were as enthusiastic in our desire to make education so far as possible Christian, then we could make a great contribution in our day, which would be generally welcomed by educationalists. Indeed many are waiting for such a positive contribution from the churches. Mr. W. Kenneth Richmond, for example, in his *Education in England* states his view that the function of the churches is to provide the necessary spiritual background for education, and that the churches have the right to insist that education be conceived throughout in the spirit of religion.

In education, the greatest need of the present is for a satisfactory philosophy. In this country we do not begin with an idea and then create institutions according to it. Our institutions grow and develop and then we try to find an explanation for them. First comes the system, and then the theory. There are many who see in this a sign of the superiority of our systems. Much more flexibility is possible.

A MESSAGE FROM Mr. SEYMOUR J. PRICE TO THE
MEMBERS OF THE BAPTIST MINISTERS' FELLOWSHIP

My dear Friends,

ON CORRESPONDENCE

St. Paul wrote letters whose fragrance has lingered through the centuries. I suppose that his little Epistle to Philemon is the supreme example of tact in letter writing. He doesn't begin his letter with the blunt request that the runaway slave, Onesimus, should be received into Philemon's home again but, first, he oils the works by telling Philemon what a fine fellow he is.

Some years ago Dr. W. E. Blomfield sent me a four page closely written letter. After dealing with the immediate cause of the letter, he proceeded, in characteristic fashion, to chat about various denominational issues and problems. A letter to receive with joy and to treasure with affection!

A well-known lady, who had received a particularly grateful letter, wrote: "If you have been fortunate enough, as I have recently, to catch the perfume of honeysuckle, pinks and sweet briar after rain, you will know what that gracious, kindly letter means to me. It is fragrant, with a fragrance that will live with me."

It is a thousand pities that this age, with its typewriters, its telephones, its rapid means of transit and its general hurry, has witnessed almost the departure of letter writing as it was known a century ago. Some find there is hardly time even for a courteous postcard. Two or three months ago I devoted the best part of two evenings to historical research for a church, and subsequently sent three quarto pages of information. I know this reached my correspondent, as it was used by him; but I suppose the Chancellor's avaricious 2d. made acknowledgment impossible.

However, in the Baptist Insurance Company, we cannot complain. Ministers and Church Officers have brought sunshine into our office on the dullest and wettest days as they have written, "Many thanks for solving our problems once again," or, "We appreciate your generous and quick response," or, "Your have borne our burdens for us," or, "I am kicking myself for having been asleep for twenty years in insuring elsewhere. You can depend on me to talk up the Baptist," or "I feel deeply grateful for your wonderful help and consideration."

May the joy of the Lord enrich you throughout this Autumn.

Yours heartily,

SEYMOUR J. PRICE.

They can more rapidly adapt themselves to political and social changes. But there is the serious disadvantage that systems can develop without there being any clearly understood meaning and purpose. This has actually happened in our system of education.

There is a great variety of schools and there are a number of quite different traditions which all influence the ideas which are held concerning the meaning and purpose of education. For instance, there is the tradition which goes back to the days of chivalry when there was a need for the adequate training of young esquires. This tradition has left its impress on those theories which emphasise the importance of the training of the body, of prowess in games, and of gentlemanly conduct. The tradition of the old grammar school can be seen behind those theories which lay stress on the need for the cultivation of the skills of reading and writing, on the study of more languages and of literature and of history. Yet another tradition, that of the early schools for the poor, has influenced the view that the three R's are all-important, that religious instruction is necessary, and that the children of working people should have only a limited amount of instruction: just sufficient to enable them to be useful workers themselves.

With the passing of the 1944 Act, the responsibility of the state for education was considerably increased. In addition to the schools providing for the needs of those of compulsory school age and the technical colleges and universities, there have been added at one end nursery schools, and at the other provisions for adult education both formal and informal, Youth Clubs, and Community Centres. The Act conceives of education as a continuous process beginning at the nursery stage and going on through life. It lays down quite clearly that "it shall be the duty of the local education authority for every area, as far as their powers extend, to contribute towards the spiritual, moral, mental, and physical development of the community by securing that efficient education throughout all those stages shall be available to meet the needs of the population of their area." The significance of this profound change in the conception of the function of the state in education is not always realised. As Mr. W. O. Lester Smith points out, "The Education Act of 1944 is clearly designed to enable education to play a decisive role in the remoulding of society; and for that reason its conception of education is as wide as society itself . . . This education ceases to be synonymous with the school, and the good life of the whole community is brought within its scope."

From the Christian point of view, then, it is all the more important that there should be a satisfactory philosophy of education. If we hold that the ideal society is a Christian society, then the responsibility is ours to do all within our power to strive for the general acceptance of a philosophy which is essentially Christian.

It is, of course, exceedingly difficult to arrive at a satisfying definition of education. One of the most comprehensive short definitions is A. N. Whitehead's: "Education is the guidance of the

individual towards a comprehension of the art of life, and by the art of life I mean the most complete achievement of varied activity expressing the potentialities of that living creature in the face of its actual environment." But this, like all other definitions, conveys but little concerning meaning and purpose. It gives rise immediately to fundamental questions, the chief of which is, perhaps, "What is the meaning and purpose of life itself?" When we take any definition of education and try to discover the meaning and purpose, we are soon confronted with problems of ethics and metaphysics which find their solution only in religion. Suppose that we start with a much simpler definition than Whitehead's. Many teachers will say that the aim of education is to produce good citizens. We may at once ask, What is a good citizen? In order to follow up our enquiry we have to venture forth into the realm of ethics and consider the whole question of the relations between the individual and the community and the problem of goodness itself. Nor can we stay there. We have to go on into the territory of metaphysics. And the questions which are there raised are satisfactorily answered only by reference to the revelation of God in our Lord Jesus Christ. That is to say, any serious enquiry into the meaning and purpose of education is bound to lead into Theology.

It has long been recognised that there is a relation between theology and educational theory and practice. Bad theology has had disastrous results in this as in other spheres of human activity. A distortion of the Augustinian theology concerning Man and Sin led to great cruelty in so-called Christian schools. Flogging became an accepted practice, thought to be consistent with the Gospel. The theory developed that before progress could be made in the education of a child, the child's stubborn will must first be broken and subdued. It is hard to imagine the suffering which was inflicted upon sensitive children by those who sincerely believed that they were teaching and training children according to the principles of the Christian Faith. On the other hand, extreme liberalism in theology has played its part in leading to the modern emphasis on self-expression which has produced selfish, covetous, inconsiderate citizens with little sense of social responsibility. Yes, only those who do not think deeply consider that the study of theology is irrelevant to the work of a minister in the modern world. There will be much clearer thinking and much wiser practice in all departments of life when Theology is again recognised as the Queen of Sciences, and when men are prepared to strive hard to formulate a system of theology which is in accord with what God has revealed in the Scriptures, in the natural world, through conscience, and supremely in Jesus Christ. A Christian philosophy of education must be rooted and grounded in a sound theology.

Dr. Brunner in his *Christianity and Civilization* has an illuminating lecture on Education. In the course of this he says, "The question is whether Christianity is capable of producing a conception of education which can combine with the highest claims of Christian

personalism the Socratic element of self-development on the one hand, the new insights of natural science and the practical requirements of economic and political life on the other."

Christianity can produce such a conception, but much work and thought need to be done. A starting point must be the Christian Doctrine of the Nature and Destiny of Man. No philosophy of education can claim to be Christian which is not consistent with that doctrine.

Here is a great opportunity for Christian thinkers and writers. And here too is an opportunity for us who are ministers of the rank and file. We have considerable influence because of our being able to help to form public opinion. We need to work out for ourselves a Christian conception of education and so strive that such a conception is tacitly accepted by the community generally and especially by those who are engaged in the work of educating others.

In the space of this article, justice cannot be done to so important a theme. There are also other connected matters which need our attention. What place should worship and religious instruction have in education, not only in primary and secondary schools but also in colleges for further education and in universities? How can we ensure that there is always a good supply of Christian teachers to serve in the state schools and other educational institutions? How can we see that the Churches rightly influence the work of Youth Clubs and Community Centres? How can we get a greater amount of co-operation between the Free Churches and the Church of England in educational matters? These are all important questions clamouring for urgent attention. But most urgent of all is this need to clear our own minds and to provide a Christian Philosophy of Education.

As I see it, we are rapidly approaching a serious controversy in education. In part this is due to the Dual System. The Church of England has allowed itself to be led in this matter by short-sighted men. In consequence, while the Church of England is rapidly losing schools, the schools of the Roman Catholics are springing up everywhere. In fact, the Roman Catholics are the only ones who benefit from the dual system. But herein lies the seriousness of present developments: a minority within the community, of considerable size and influence, is receiving its education apart from the rest of the community in schools where all teaching is censored and controlled according to the dogmas of that Church. There will one day be a struggle in this country, not dissimilar to those which we have recently witnessed on the Continent, between the Roman Catholics and the rest of the nation over this question of their schools.

At the same time there is growing in force and influence a body of opinion in favour of completely secular schools. It is contended that this is the best solution to religious controversy and the solution fairest to the opinions of all citizens: in our schools, as in the state schools of the U.S.A., there should be no corporate worship, and no Religious Instruction.

If then we value the place which religion at present has in our schools, and if we hold that education is at its best when governed by a motive and a purpose which is essentially religious, we must be vigilant now and make ready for the future. Above all, we must be clear in our own minds as to what we as Christians hold to be the true aims and ideals of all education.

A. S. CLEMENT.

RELIGIOUS EDUCATION IN THE STATE SCHOOLS

AMONG the many changes created by the 1944 Education Act those affecting Religious Education can be of great importance. If the new legislation is faithfully implemented, it should make a tremendous difference to the Christian education of children of this generation and, perhaps, help to bring about a better mental and spiritual outlook in the growing generation. In the Northumberland Syllabus, completed five years ago, we said, in the "Message to Teachers," "It is our firm conviction that if religion is not taught in the schools and taught sincerely and effectively, a very large proportion of our children will grow to maturity with no religion at all. This is not to disparage the work of the Church or the influence of the home. Church and home should indeed be primary factors in the teaching of religion to the young, but the fact is that, in the present circumstances, they do not cover more than a small part of the field. The schools can do much to supply the deficiency."

What is there in the new legislation which gives us cause for hope that the schools can do much to "supply this deficiency"?

In the first place, there is now statutory compulsion to give Religious Instruction, and, in order to ensure a high standard of teaching, it must be inspected by H.M.I. Previously the option of teaching this subject lay with the Local Education Authority (L.E.A.) and not with the teacher: if the L.E.A. decreed that the subject be in the curriculum of its schools, then the teachers had to teach it irrespective of their convictions. Under the new Act, however, the L.E.A. has no choice, the subject is compulsory in all State schools, but the conscience clause for parents and pupils in the old Act is now extended to teachers, and it is laid down that "no teacher shall be required to give religious instruction or receive any less emolument or be deprived of, or disqualified for any promotion by reason of the fact that he does not give religious instruction." This is an important alteration, for it is vital that the lessons included in the syllabus shall not become lessons in history, literature, or geography under another name, and there will be less danger of this if the teachers who do take the subject are themselves convinced believers. I was interested to see that in a series of lectures on Religious Education recently given to the teachers of the Burnley schools the first lecture was devoted to getting across this idea that spiritual things are spiritually discerned, and only those who have discerned can impart.

This provision of the Act does encourage the teachers best qualified by interest, knowledge and conviction to take charge of the subject, and the teacher with religious doubts need not try to teach what he does not sincerely believe. Furthermore, there is a seemingly insignificant change in the legislation which is important. It is now no longer necessary to confine religious instruction to the beginning or end of the school session; it may be given at any time in the school day. This means that timetables can be adjusted for teachers to specialise in the subject throughout the school.

The Act also requires each L.E.A. to prepare for use in all its schools a syllabus of Religious Instruction which has been drawn up by a conference consisting of representatives from the Teachers' Associations, the L.E.A., the Church of England, and other Denominations. It was my privilege to serve on two committees. The Tyne-mouth Committee adopted an existing syllabus, but the Northumberland Committee compiled and published its own. These two particular instances are indicative of what has been done in the country. Whether an existing syllabus has been adopted or a new one compiled, this Agreed Syllabus governs the teaching in all the schools of that L.E.A.

Provision is also made for corporate worship and is now compulsory in all schools controlled by the L.E.A. In the Northumberland syllabus we devoted a considerable section to suggestions regarding the nature and conduct of school worship.

These are some aspects of the legislation which can be of great value, but so much depends upon the faithful implementing of the Act. What is the position today? C. M. Jones in his *Methods of Christian Education*, published about 16 months ago, asserted that in many Primary Schools religious instruction is still the first period in the morning, "with consequent serious inroads into the time available," and in many such schools the staff teach it of necessity, whatever their beliefs may be, and the conscience clause is not commonly known. But over against this he points out that in the Training Colleges the subject now ranks with others as a full subject for the Teachers' Certificate. Previously the subject, if taken in the examinations, did not count towards the minimum number of subjects required to pass. Now it can be taken at ordinary or advanced stage in the same way as other subjects. Thus a student can choose this subject freely and can even decide to specialise in it. We can expect, therefore, that this will greatly improve the standard of the teaching of this subject in the schools. Further, there are more appointments in the Training Colleges of lecturers who are no less highly qualified in Theology than their colleagues are in other subjects.

The Act recommends the setting up by the L.E.A. of a Standing Advisory Council in Religious Education to advise on matters connected with religious instruction and to arrange courses of lectures for teachers and generally give such help as may increase the effectiveness with which it is taught. Some Authorities are alive to this recommendation, and in this connection increasingly valuable

work is being done by the Leeds Training College which has a Department specialising in religious education. A team of their lecturers gave a course of lectures in Burnley to the teachers, at the invitation of the Education Committee on which I serve as Free Church representative. These lectures promise to be beneficial, and, I am informed, a number of Education Authorities are availing themselves of the services of this College, particularly in the West Riding.

Whilst it is much too early yet to have a report from the Ministry of Education on the working of the 1944 Act, one notes that the reports on school inspections do give due consideration to the inspection of religious instruction and aim at achieving a high standard of teaching.

We do not regard religious education in the schools as usurping our work, nor as a substitute for it, but as complementary. It is part of our task to make the link with Sunday School and Church, and for the forming of this link, co-operation is sometimes readily given. To give one instance, in our Borough, information is supplied periodically from the schools to the Sunday School Union of children who do not attend Sunday School or Church, that we might contact them. Also we can do much towards making the State legislation worth while by encouraging our young people who are entering the teaching profession to make full use of the opportunities for qualifying in the teaching of this important subject. In this way we can ensure there is no shortage of the right kind of teacher.

F. J. BAYLISS.

JEAN-PAUL SARTRE AND THE EXPERIENCE OF FREEDOM

EXISTENTIALISM has been defined as "a passionate return of the individual to his own freedom, in order, in the unfolding of its processes, to extract the significance of his being." Whether this is an adequate definition or not, it certainly fits Jean-Paul Sartre, the leading modern exponent of existentialism. In his plays and novels, as well as in his philosophical and critical studies, he wrestles continually with the problem of human freedom. I suppose there are many more "edifying" authors with whom the Christian minister could spend his limited time, but Sartre's growing influence makes him a force to be reckoned with in the intellectual climate of the times. He is worth reading, not because he has any of the answers, but because of the poignancy with which he asks the questions. One feels that he speaks for this generation. His is the voice of an age which has discovered the inadequacy of materialistic and deterministic philosophies and which feels acutely that "nostalgia for the infinite," which lies deep in the human heart; an age which knows it has gone astray, but does not know its way home.

Sartre distinguishes human subjects from material objects by saying that, while the former exist "for themselves" (*pour soi*),

THE BAPTIST HOME WORK FUND

BAPTIST CHURCH HOUSE,

LONDON.

DEAR BROTHER,

For many years I have been privileged to write to you in this fashion. This is my last letter. As you probably know, and as was very desirable, a Propaganda Committee has been set up with representatives from each area. They will in future determine the form and nature of all appeals.

I want to thank you for the great help you have been to me and the great encouragement you have always given. We have by no means reached our goal, especially with regard to the stipends of our brethren, and most certainly we have not reached our goal in the gifts from the churches. I know you will continue to plead the cause of the Home Work Fund and will stress all its varied aspects. I think the churches are beginning to understand what it all means, and we must not relax in our efforts. The need is still very great.

Again with many thanks,

Yours sincerely,

B. GREY GRIFFITH.

the latter exist "in themselves" (*en soi*). Things like stones or chairs are definable in terms of their qualities and their behaviour is predictable in accordance with natural laws. Their essence precedes their existence. They are what they are. Man, on the other hand, is what he may become. His existence precedes his essence; by which, says Sartre, "we mean that man first of all exists, surges up in the world—and defines himself afterwards . . . Man is nothing else but what he makes of himself." For Sartre, as for Kierkegaard, "truth is subjectivity." All attempts, in theory or practice, to "objectivise" man, destroy the human, and end by degrading or enslaving him. For all his atheism, as one reads Sartre's vehement denunciation of political absolutism and scientific dogmatism, one can scarce forbear to cheer. Whatever truths he may have missed, he has discerned how false are all attempts to account for man in materialistic or deterministic terms. The truth about man is to be discovered in his experience of freedom.

In this "passionate return to his own freedom" the individual discovers, first of all, a sense of responsibility. He finds that his own selfhood involves, and is involved in, that of others. "Thus at once we find ourselves in a world which is, let us say, that of intersubjectivity." A man by his actions creates himself. But there is more to it than that. Every time he wills a course of action for himself, he wills it for humanity as a whole. He creates, not only himself, but also an image of man as he would have him be. Herein lies his responsibility. Always confronting him is the Kantian question: "What would happen if everyone acted as I am doing?" Men try to evade that question by various kinds of hypocrisy (*mauvaise foi*), but there is really no escape from it or the anguish and guilt which it creates. The Christian would explain all this as God's "ultimate demand," moral obligation being for him one aspect of the Divine-human encounter and *mauvaise foi* another name for sin. The point of interest is that, though Sartre banishes God entirely from the scene, he is left with this gnawing sense of responsibility. It is involved in the very experience of freedom. It is part of the burden of existence.

So Sartre is led to what is, from our point of view, his most interesting idea, the famous doctrine of "commitment" (engagement). All action presupposes moral choice. To refrain from committing oneself is itself a choice. Sartre works this out very clearly in his book, *What is Literature?* "We think," he says, "that the writer should commit himself completely in his works, and not in an abjectly passive role by putting forward his vice, his misfortunes, and his weaknesses, but as a resolute will and as a choice . . ." And again, "although literature is one thing and morality a quite different one, at the heart of the aesthetic imperative we discern the moral imperative." All writing, he thinks, is an appeal from freedom to freedom. The writer commits himself in the act of writing, and his purpose is to win from his reader the same commitment. The point to notice is that Sartre considers this necessity for choice to be one

aspect of the experience of freedom. We find Christian theologians saying that Christ, by His very nature, demands of men decision. He is (in Kierkegaard's phrase) the "sign of contradiction" to whom there are only two possible attitudes, faith or offence. Sartre, making his approach solely from the experience of freedom, finds the necessity for commitment to be involved in the very nature of existent personality. If it is the nature of Christ to demand decision, it is also, even to one who turns his back on all that, the nature of man to make a moral and spiritual choice.

Though men must commit themselves, Sartre says that they can find no guidance as to how. And so freedom becomes an insufferable burden. In Sartre's novel, *The Age of Reason*, Mathieu says, "My freedom? It's a burden to me: for years past I have been free and to no purpose. I simply long to exchange it for good sound certainty. I would have asked nothing better than to work with you, it would take me out of myself, and I need to forget myself for a bit. Besides, I agree with you that no one can be a man who has not discovered something for which he is prepared to die." "Well, and then?" asks Brunet, who is trying to enlist his support for the Communist party. "Well," replies Mathieu, "there it is. I can't join. I haven't enough reasons for so doing. I am as angry as you are, and with the same people and the same things, but not violently enough. If I started marching past, lifting my fist and singing the International, and if I proclaimed myself satisfied with all that, I should be telling myself a lie." We see here what Sartre means by "abandonment"—man must choose between different courses of action but there is nothing to tell him which is better or worse. We see also what he means by "despair"—that while one must commit oneself, it must always be without hope, because, since there is "no God and no prevenient design" there is no ground for hoping in any cause or purpose.

There is, Sartre thinks, one absolute value—freedom itself: and the test of action is—was this done in the name of and for the sake of freedom?

We may be grateful to him for having shown so clearly how, in the very experience of freedom, man reaches beyond himself, seeking that to which he can give himself and in which he can fulfil himself. Man is free because he is a self-transcendent being, and can find himself only beyond himself, through "commitment." No doubt Sartre is right in saying that the only end of freedom is freedom itself. What he fails to understand, however, is what Berdyaev has made so plain, that there is a "fatal dialectic" by which freedom, centred upon itself, degenerates into its opposite. Historically the assertion of human liberty or independence has, often enough, been the occasion for new forms of slavery; after Rousseau, Robespierre, after Nietzsche, Hitler. Psychologically the assertion of freedom can mean slavery to the irrational and instinctive in human nature. The freedom of man looks beyond itself to the freedom of God. There lies its explanation and its fulfilment. To quote Berdyaev again, "It is precisely Redemption which frees human liberty from the evil

which destroys it, and that, not by means of constraint and necessity, but by grace, which is a force acting from within freedom itself. That is why the Christian doctrine of grace is the true doctrine of freedom."

W. D. HUDSON.

CHURCH RELATIONS IN ENGLAND

R. E. O. WHITE'S reasoned criticism of the report of the Archbishop's conference on inter-Communion in the April number of the *Fraternal* was, in the main, fair in substance and unexceptional in tone. At certain points, however, he seems to have misconceived the position, and he certainly would not claim that what he has written represents the last word even for Baptists on this theme.

1. It is important that we should bear in mind what those who prepared this document were asked, and have tried, to do. They were not required to draft formal proposals for reunion, nor to deal with the problems that would have to be faced and resolved in the preparation of what the Archbishop has described as a constitutional scheme. They were invited simply to consider and to interpret certain suggestions he had already outlined in a sermon preached in November, 1946, before the University of Cambridge. Whatever they might feel about the proposals set forth in the sermon, their primary concern was with facts; and their duty to explain as far as they could what would be required of a denomination wishing to put these proposals into practice.

2. The Archbishop's sermon was a personal statement, backed only by the authority of his own character and prestige. Any statement coming from Dr. Fisher must command respectful attention, but his suggestions are not official proposals addressed by the Anglican Church to the rest of us. If there is a "challenge" in them it is directed to Anglicans as well as to Baptists, and nobody at present knows how they any more than how we may react to it.

3. As we have seen, what the Archbishop is aiming at is not reunion but the achievement of inter-Communion between different Christian denominations in this country whilst they severally retain their independent identity, forms of worship, and affiliations with their spiritual kindred elsewhere. The adoption of his proposals would not necessarily affect the problem of redundant chapels, the constitution of the Baptist Union, the machinery through which Baptists select and train their ministers, nor the methods by which a Baptist minister is appointed to a particular charge. All these matters would remain as at present, the concern of the denomination ordering its affairs in its own way.

4. Those who took part in the conversations initiated by the Archbishop were not required to consider the question of the relation of the Anglican Church to the State. In this connection the question is an irrelevance. Any Free Church bishops who might be appointed under his plan would be completely independent of the State. The question would not and should not, now arise.

5. The Archbishop began his exposition of the plan now under discussion by calling attention to the declaration of the Lausanne Conference of 1927 that in any reunited Church "Episcopal Presbyteral and Congregational" elements must each have a place. The Baptists were not represented at Lausanne; but they were officially represented at Edinburgh in 1937 when the declaration was endorsed, though with the warning that we should be faced with difficult problems when translating what was unanimously accepted as the ideal into practice. From this starting point the Archbishop proceeded to suggest that these problems might be more easily resolved if the Free Churches could develop their own form of episcopacy within their existing denominational systems, providing their own safeguards against the dangers they connect with it. The functions of a Free Church bishop would be for the Church concerned to determine. On this subject Mr. White is scarcely fair to the Report. No Anglican, and of course, no Free Churchman, taking part in the conversations suggested that the appointment of a minister to a congregation should be a matter for the bishop only, nor even that the bishop would have any part in it. The bishop would *not* become the pastor of the local Church "with authority to admit to membership," nor does the Report imply any such thing. It is true that Anglican members of the Conference expressed their desire that "some form of confirmation episcopally administered should come to be widely and in the end generally used within the Free Churches." The Conference, however, having indicated that fact, added that the "Free Churches have their own *effective* methods for conferring full communicant status within the Church, and these may be held to be similar in intention to the Anglican rite of Confirmation." It was specifically stated, moreover, in the last section of the Report that the acceptance of the rite of confirmation Episcopally administered would not be made a condition of inter-communion. Again, the Report does not suggest that "decisions upon matters of faith and policy would pass from the membership to the bishop." What it says is that decisions on any suggested change in matters of doctrine and policy—and what is meant is clearly *denominational* doctrine and policy—would be taken by the bishop *in concurrence with presbyter and laity*—a very different thing.

Mr. White puts a gratuitously sinister interpretation on the remark that the bishop "would exercise pastoral oversight of ministers and congregations." In effect the suggestion means

—B. M. S.—

Dates to Remember

Once again the leadership of ministers is sought in the observance of

1. *Sunday, 14th October, St. Luke's Sunday*, when the work of B.M.S. medical missions is spoken about and prayed for. This is medical missions jubilee year.

2. *Sunday, 28th Oct. — Sunday, 4th Nov.*, which is Gift and Self-Denial Week, when the churches and their organisations are asked to consider and contribute to B.M.S. Funds.

So much depends on advocacy from the pulpit.

Events to Observe

BAPTIST MISSIONARY SOCIETY
93-95 Gloucester Place, London, W.1

—B. M. S.—

no more than the statement affirmed and re-affirmed in the Report of our own Polity Commission which is now the official policy of our denomination duly adopted by the Assembly of the Baptist Union that we have need of men freed from the responsibilities of the pastorate who, when required, can act as *pastores parochiarum*, and, in dealing with a local Church, as agents and instruments of our common denominational life. Mr. White need not fear the Baptists are in any danger of losing their liberty ; and he really should not have substituted an attempt to "make our flesh creep" at this point for the reasoned argument of the greater part of his article.

6. To Anglicans in general episcopacy is an important, to many, an essential, element in their ecclesiastical and in their spiritual life. Baptists cannot easily grasp the reasons by which they are impelled to put this high valuation upon it. If we were to take episcopacy into our denominational system it would be in part at least out of regard for their conscientious scruples. The question is, whether our Baptist conscience demands that we should or should not respond to this demand of the Anglican conscience. There are Anglicans who cherish a conception of episcopacy that we find entirely unacceptable. There are Anglicans who feel as we feel about the matter, but who for different reasons are as firmly wedded to episcopacy as any Anglo-Catholic. Anglicans differ theologically and ecclesiastically, but in that they are not alone. Baptists differ, in their view of the Sacraments and of the Ministry, even in their interpretation of such vital doctrines as those of Inspiration and the Atonement ; but thus far our differences have not prevented our sitting down together at the Lord's Table. Nor do we demand that our brethren should share our view of the sacrament before communing with them. It is rather difficult, therefore, to hold that the acceptance of Episcopacy would imply assent to a theory of episcopacy that we in fact regard as false. That there are serious objections to the plan formulated by the Archbishop is undeniable. Some of these Mr. White has rightly brought to our notice. We cannot put them lightly aside, but neither as we consider the present situation in Britain can we lightly put the plan aside. We have not the right indeed to disregard any plan that might put an end to the scandal inherent in the fact that Christians claiming to possess the reconciling word for mankind cannot sit down at the Lord's Table with those whose faith they share. We may have to reject it, but if we do, it can only be with deep regret and renewed determination to seek patiently and prayerfully for the fuller light which thus far we have failed to see.

H. INGLI JAMES.

OF INTEREST TO YOU

Pastures New. Intimations of changes of pastorate have been received from the following members, to each of whom we send our warm good wishes : D. Allingham, Dagenham ; F. J. Baldwin, Cloughfield ; P. Bragg, Minchinhampton ; D. Chaplin, Blaby ; J. M. Dines, Hamilton ; L. V. D. Elliott, Acton, E. ; P. R. Gravett, Dolton ; S. J. Gray, Wallington ; W. L. Grose, Cambridge ; D. R. Horwood, Luton ; F. R. Hurt, Nelson ; R. Hurt, Bristol ; A. Mitchell, St. Austell ; S. M. Morris, Oswaldtwistle ; W. Mudd, Sheffield ; H. G. Owen, Dartford ; E. Robson, Coseley ; R. H. Russell, Crockenhill ; F. Samuels, Haddenham ; A. N. Sears, Crayford ; H. C. Shaddick, Finchley ; H. Turton, Birshcliffe.

From our Colleges several students will shortly be entering upon their life work. From Manchester : J. H. G. Easthope to Lenton, Notts, and C. L. Evans to Chorlton-cum-Hardy. From Rawdon : R. J. Stephens to Doncaster ; and from Spurgeon's : H. J. Harris to Chatteris, D. P. J. Piggott to Maesteg and C. W. Steer to Chislehurst.

Library. It is now possible for our Librarian to send a box of books on loan to an individual member or a small group, removed by distance, from local Fraternals. For the second time he has been able to dispatch a box to members overseas. These extensions of facilities are gladly noted. For further information write A. J. Westlake, 6, Kingsley Road, Kingsbridge, Devon.

Some Appointments. Bristol and the West will miss Henton Davies, who removes to Durham as Lecturer in Old Testament Theology, but the University and Northern Baptists will greatly gain. Another keen Baptist, J. B. Skemp, is Professor of Greek in Durham ; we rejoice in this accession of loyal Baptists. A little heaven may leaven the lump.

H. M. Angus now becomes Principal of the Women's Training College, where, with Mrs. Angus (nee Barbara Mead) he will render excellent service. He follows H. H. Sutton, whose ill health has compelled resignation. Our friend and Mrs. Sutton put in six years of valuable work, the influence of which abides in the lives of the many Sisters who were students under their regime. H. H. Sutton has our warm sympathy in his present illness.

After twenty-four years of office as Secretary of the Y.P. Department T. G. Dunning shortly becomes Secretary of the Temperance Council of Christian Churches. In the Baptist Union our friend was called upon to bear the burden of a threefold office : and how wonderfully he succeeded can be judged by the great position he has attained in the Union, the World Alliance, and the Council of the Christian Churches. Malcolm Guthrie occupies the newly established Chair of Bantu Languages in the London University, thus another Baptist is added to those already occupying leading University positions. The Faculty of Spurgeon's College is to be further strengthened by the appoint-

ment, as Tutor, of G. W. Rusling, and at Bristol, Henton Davies is to be succeeded by L. G. Champion. G. D. Moss and S. G. Treby proceed to business appointments, and Emrys Roberts becomes Secretary to the Hebrew Evangelisation Society.

Honours. Congratulations to two of our members who have been awarded doctorates, by examination: Howard Williams, PH.D., Leeds, and William Spiers, D.PH., Edinburgh. Distinctions which will be worthily worn.

Fire. The destructive fire which caused considerable damage to our church at Westgate, Loughborough, evokes sincere sympathy. F. W. Moss made haste to acknowledge the generous treatment received from the Board of the Baptist Insurance Company—a way they have! We would, however, guard the interest of the Company by discouraging ministers from taking steps to occasion further acts of similar generosity. The fire at Westgate was genuinely accidental!

Putting off the Armour. Several of our brethren have recently retired from the active pastorate. In most cases, the age limit has been reached and a good day's work well done. Among such we note: E. R. Fowles, G. U. Graham, D. Hoyle, P. D. Hamilton, A. H. Hawkins, W. H. Jones, F. J. Saunders, S. P. Shields, Rhys Richards and D. Trussell. We thank God for what has been accomplished, and for service yet to be rendered.

Sick Visiting. In imagination, some Sunday morning, we knock quietly at the door, and with hand on shoulder, offer loving prayer with, and for, several whom illness has laid aside: J. B. Middlebrook, bearing his long illness with courage and now making good progress; D. J. John, after further hospital treatment, is now definitely improving; more serious is the news of V. R. Benson, whose serious operation commands our sympathy and prayer. Others whose illness has been prolonged are: Philip Pegg, A. B. Barker, D. R. Smith, Frank Williams and T. G. Pollard. D. E. R. Sutton, too, has had to undergo hospital treatment, as has also Alderman Longbottom, of Liverpool. We are glad to know that Geo. Cumming and Harold Puttock has, each, made a good recovery.

Ministerial Jubilee. Congratulations to Howard Charter on his ministerial jubilee. His name will long be cherished in Ceylon as pastor, preacher, tutor and translator. May he long be spared to continue the good service he is now rendering in the Oxford hospitals and churches.

Depleted Ranks. We pay loving homage to the memory of honoured brethren who have been called Home: G. W. Bailey, J. E. Bottoms, whose death is so quickly followed by that of Mrs. Bottoms, B. J. Cole, J. A. Ewing, W. H. Higgins and J. W. Walker. Truly good servants of Jesus Christ, their varied ministries were to His praise. We think, also, of brethren bereaved, including especially Alec Charlton and Russell Smith, who in each case has lost his life's partner.

Personal. Clifford Cross and Kenneth Price are assured of our sympathy in the anxiety through which they are passing in the illness of their children.

J. W. Draper and B. M. Hardy are joining the Anglican Church ; and William Mutch, the Church of Scotland.

Most of the foregoing personal matters will be already known, but they are inserted, not as news, but in the knowledge that one and another of these brethren will be remembered personally at our Sunday morning Prayer Watch.

The Magazine. We are grateful to Kenneth Dykes for compiling this October *Fraternal*. Thanks are expressed also to each writer for articles willingly contributed and to Ingli James for the final article, with further comments on Church relations in England. "All service to the Fellowship is voluntary." But for this the cost of the magazine would far exceed the modest price at which it is produced.

Committee Meeting. Members are reminded of the next meeting, to be held at the Church House on Monday, 5th November, at 2.30. Among items on the agenda are : Summer Schools, 1952 ; Fellowship President ; Finance. Local Fraternals should discuss these matters, and pass on their findings to the representatives on the Committee.

Forgetful Green. About 380 members have not yet paid for 1951. Our files reveal that Forgetful Green has proved a seductive rendezvous for several members, throughout our history. "'Tis the repeated tale, of tribulation ages since, and tribulation still." A polite reminder is inserted in this issue with as polite thoughts as are possible in the circumstances. The Treasurer consoles himself with the hope that many defaulters will soon remove from Forgetful Green and will remit their dues. To keep a sense of proportion we gladly add that about 1,600 members have remitted, and in many cases have added a few shillings by way of donation. A detailed financial statement will be presented to the November Committee, when we shall consider recommendations to our Annual Meeting. Let it be understood that 3s. 6d. does not cover the cost of services rendered, and that publication expenses continue to mount.

In the University. Hundreds of Baptist students are commencing another session at our Universities. In each centre a Baptist minister acts as official chaplain, and in each centre also a Baptist Students' Society functions. Our ministers should not forget to send names of students known to them to the Secretary of the B.S. Federation, Ian Flowers, 42, Bracken Edge, Harehills, Leeds, 8.

The Kingsgate Press. We gladly pass on two intimations from the Carey Kingsgate Press, whose support we ourselves appreciate. The week, 18th-24th November, is a Baptist Book Week. The aim thereof is to increase the circulation of good literature, especially such as will help our Baptist folk to have a

clear understanding of our history and beliefs. A special catalogue will be sent, upon application. We understand that the Braille edition of the B.C.H., price 30s., is still available. The cost has been largely borne by generous donations. The book is a boon to those in our congregations who are afflicted with blindness; it would prove to be an acceptable Christmas gift. Enquiries re these matters should be addressed to Mr. C. H. Parsons, 6, Southampton Row, W.C.1.

THE WIDER CIRCLE

Jamaica. Our profound sympathy is extended to our Jamaican friends in the grievous disaster which has befallen them. We think especially of our own folk, in the damage they have sustained. Calabar College, Queen Street and many other Chapels and Manses have been involved in the general ruin. We stand and survey the wreckage, and pray for the sufferers. We are glad that the B.M.S. has voted a grant, and that personal donations have been sent to H. L. Hemmens for transmission as tokens of practical sympathy. May God strengthen all our friends in this crisis.

Ceylon. We are glad to hear from Colin Weller and Tom Allen that twenty of our pastors in Ceylon are linking up with our B.M.F. Here is a greeting and a welcome!

U.S.A. A welcomed letter from Ozie Pruett gives names of twenty-five new members; the writer encloses a liberal covering cheque. Each new member has received a personal letter of welcome. It has been good to contact Dr. and Mrs. Drexler in London. We are glad that the Doctor has made such a good recovery from serious accident. We gladly acknowledge receipt from R. B. Hannen of the parcel of MSS. from the Berkeley Divinity School, which will constitute a future issue of the *Fraternal* magazine.

Billy Graham, the well-known Evangelist, President of the N.W. Schools, Minneapolis, has conferred the honour degree of Doctor of Laws on our old friend Ralph Mitchell. An evidence of the respect in which Dr. Ralph is held. We warmly reciprocate a hearty greeting from Dr. John Pitts.

Canada. Several letters introducing new members have come to hand; liberal subscriptions are enclosed. We urgently need a brother to act as correspondent in each Province. It has been a pleasure to welcome Canadian visitors. William Smalley has made a prolonged stay and won a place in our affection. We wish Gordon Jones could have been with us for a longer period: he rendered fine service by his Congress sermon, and by his part in the B.B.C. Service.

South Africa. We regret that a further breakdown in health of James Walker has compelled his resignation of the Enfield pastorate, on which he had entered with such high hopes, and in which his ministry, and that of Mrs. Walker, was already bearing fruit. Morrow Cook will be greatly missed in South Africa, where he has taken a leading position: our prayers follow him as he takes up residence in the United States. We were glad to welcome F. Mason on his recent visit. Treasurer Hillyer and D. Matthews gave leading contributions to the Congress debates, and served our churches without stint. Best wishes to A. G. Pearce on his new work in East London.

New Zealand. Baptist life in Britain has been enriched by the visit of many delegates and friends to the recent Congress. Ernest Nees, Bob Williams, H. W. Milner among the laymen, and N. R. Wood the official representative. All these have visited our churches and left behind gracious memories. We look forward to giving a welcome to E. W. and Mrs. Batts in 1952. We send warm sympathy to P. W. Norrish, who, owing to his wife's serious illness, has had to relinquish his pastorate. May God's grace rest upon his heart and home.

Australia, South. E. L. Beecham, for long on the staff of King's College, has returned to the pastorate. We wish him every blessing in his work at Magill. A. P. Norton, formerly of Scotland, is now pastor at Rosalie. Their many friends in Britain will follow them with prayerful interest. Congratulations to J. A. Williams on his gaining the B.D. degree (Melbourne).

Australia, N.S.W. The visitors, except Principal and Mrs. Morling, have returned. The Principal is combining business with holiday pleasures. He is visiting our churches, colleges and Associations, and is making contacts with our Baptist leaders. We are privileged in having such guests.

C. J. Tinsley may rest assured of the good work done over here by his son, Allan, and of the good impression he has left. Our greetings to J. Waugh as he takes up his work at Tamworth. Owing to ill health W. L. Jarvis has resigned his Sydney pastorate. We trust that health and strength may be granted him to continue his leadership amongst the Baptist churches in Australia.

Australia, West. Congratulations to E. G. Gibson on his obtaining the M.A. (Sydney).

General. In Australia, New Zealand, South Africa and Canada the Annual Assemblies will be held this month. We remember our friends in our Sunday Prayer Watch. May God's blessing richly dwell with His assembled people.

THE COMMONWEALTH CONGRESS

The Baptist Times and other journals have given considerable space to Congress reports. Those who attended will be giving their personal impressions, now that they have returned to their homes.

All we need say, therefore, is that, in spite of certain disappointing features, the Congress as a whole was eminently successful. Sessions and services were inspiring and informative, and the many social events and tours were greatly enjoyed. The high lights were, the Albert Hall Pageant, and the Sunday Broadcast Service from Spurgeon's Tabernacle, which, as at home, put Baptists on the map as never before. The many visitors scattered themselves over the country, and our folk here gained a first-hand knowledge through personal acquaintance, which will draw us all more closely together. We have tried to be hospitable, and we hope that our friends will have returned with happy memories. W. D. Jackson and F. C. Morton may well be satisfied with the results of their tireless labours. Now for 1955.

Meanwhile, it would seem from the latest B.A.O.C. report that we shall soon be able to arrange week-end pulpit exchanges at a very low charge. No place on earth is reported to be more than thirty flying hours away.

What a world !

BOOK REVIEWS

Owing to the shortage of space these can be little more than notes, which is a pity because some of the books deserve more adequate reviews.

The Lord's Prayer. By Hugh Martin. (128 pp.; S. C. M. Press ; 7s. 6d. net.)

Studies in the clauses of the Lord's Prayer each being followed by a series of Scripture readings for the days of the week, with further notes and a brief prayer. It is therefore both a study in the great prayer and a devotional book. The proper way to test the book is to use it. I have done this and have found it most helpful. It deserves a further issue in a pocket edition.

For the Healing of the Nations. By Mary I. M. Causton. (184 pp. illustrated ; Carey Kingsgate Press ; 5s. net.)

This book is being sold at less than normal price for such a book in order to make known the great work of medical missions under the B.M.S. It tells the story of the British Baptist Medical Missions historically and yet graphically. Miss Causton has a great story to tell and knows how to tell it. It is a pity that some of the illustrations have come out poorly.

The Theology of Evangelism (The Gospel in the World of Today). By Henry Cook. (138 pp.; Carey Kingsgate Press ; 6s. net.)

The book consists of lectures given to Spurgeon's College in which the author discusses the necessity for a theology of evangelism, the problems of evangelism, its message and its dynamic. I found the

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book refreshing with the lecturer's vivid style preserved in the book. The reader will find himself compelled to examine afresh the basis and content of evangelism. No better book could have been given to the denomination as it enters the work of Baptist Advance. It might well be the basis of discussion for deacons' and church meetings for some months to come.

I notice that both the above books are styled as *printed* by the Carey Kingsgate Press. Is this a new departure? Does our Press now print as well as publish? If so it is to be hoped that the printing will improve technically. In both books the type is unevenly set and spaced, some pages being over-crowded, while the inking is poor, sometimes faint and sometimes blotchy.

Books received

From the Religious Education Press, Wallington, Surrey.

Looking at the Bible. By Wilfrid J. Doidge, B.A., B.D. (1s. 6d. net.)

Four useful chapters on the Bible, how it was written and the Word of God in the Bible.

The Cross-Roads of History. By William P. Cleland. (3s. net.)

The first of a new Pathfinder series to help teachers of Scripture: this book gives background material about the land, the people and the book—that is the Bible. There are illustrations and maps.

Bible Lesson Handbooks. Edited by Bertha C. Krall. (6s. 6d. net.) Third Year series—Primary, Junior and Senior.

From the Carey Kingsgate Press

The Baptists of Berkshire through three centuries. By Ernest A. Payne. (168 pp., Illustrated; 6s. net.)

Another of Dr. Payne's valuable contributions to Baptist history, yet done in a popular and interesting style. A good story well told.

The Lighted Path. Baptist Witness in Harrow: its Origins and History. By H. L. Hemmens. (76 pp., Illustrated; 3s. 6d. net.)

Written and published for the Silver Jubilee of the South Harrow Baptist Church, it has an interest beyond Harrow. Mr. Hemmens has made the story live despite the limitations of space.

She Married a Minister. By Joy Worstead. (Maybank Press; 9d. net.)

There are times when one would like to say a word to a Theological student who is making a friendship that may lead to marriage: or to a fiancée or to the wife of a young minister. Joy Worstead, the wife of one of our own ministers has provided a useful pamphlet which should encourage some good engagements and help to prevent wrong ones and for which young ministers' wives will be grateful.

WALTER W. BOTTOMS.

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